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THE JUVENILE INSTRUCTOR,

AN ILLUSTRATED MAGAZINE

PUBLISHED SEMI-MONTHLY

Designed Expressly for the Education and Elevation of the Young.

GEORGE Q. CANNON, EDITOR.

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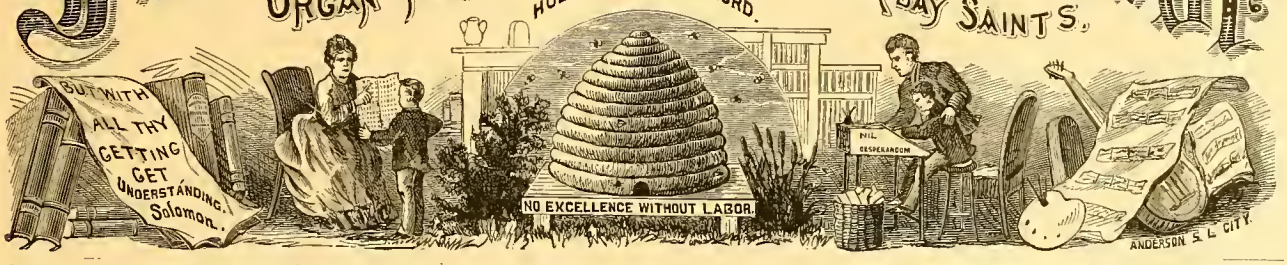


VOL. XXIII. SALT LAKE CITY, JULY 15, 1888. NO. 14.

A PARADISE FOR MONKS. (*See page* 210.)

A PARADISE FOR MONKS.

THE artist calls the picture with which he has presented us on the first page of this number, "a paradise for monks." He speaks in a worldly sense, and doubtless from an artist's or a poet's standpoint. The monks themselves may scarcely consider it a paradise, but they cannot be insensible to the fact that their location is delightful and that their hours of relaxation can be spent in a charming spot. A paradise on earth is one of the last things monks as an order are looking for. In fact their lives are devoted to physical denials of self, to stern compliances with rules which are laid down for their guidance, and to the fulfillment of duties which, whether correctly or incorrectly, they conceive to be incumbent upon them. But those represented in the engraving have not denied themselves every natural pleasure, as some were in the habit of doing, who betook themselves to caverns in the mountains, huts in deserts or cells in the monasteries which knew but imperfect openings to admit the blessed light of heaven. These, we say, have had a better conception of the truth that there is divine worship in the grateful contemplation of the works of the Creator's hands. Though a high, close grating in the background would seem to limit the extent of their rambles, they have the free enjoyment within their enclosure of grassy sward, soothing shade and the murmur of rippling water.

There are few countries now where such a scene, with the attendant circumstances, may be seen. The temporal power of the Catholic church has suffered great curtailment within the last few hundred years. Even the ownership of large tracts of land, with convents, abbeys, catherdals and monasteries, is but the shadow of what it once was. The head of the church, the Pope of Rome, so far from dictating terms to kings and potentates, as his predecessors have done, must content himself in the matter of earthly government with the small piece of land upon which his palace at the Vatican stands. There is a long step between this state and that enjoyed when an Emperor dared not place a crown on his head without the Pope's approval, and it is a step which has been many long years in taking. Neither easy nor rapid has been the change since the day when Peter the Hermit under papal benediction inflamed all Europe with his fiery eloquence, and these days when a papal decree on a trivial matter of social policy in Ireland is received with coolness if not with scorn from those to whom it is addressed.

The various orders of monks have in many ways and at different times shown themselves the benefactors of their race. During many centuries they monopolized the learning of the world and kept alive and encouraged a love of art, science and literature. They have ever been benevolent and charitable, while no hardships could deter them from prosecuting missionary labors in difficult fields. You have all doubtless read stories of fat abbots and jolly friars who loved good living and held high revel. In the wealthy and powerful age of the church such excesses as are described by humorous writers and novelists may have occurred, but they were in all likelihood the exception and not the rule It may well be believed that in the present contracted limits of Catholic power, there are few abuses of this nature to complain of.

The artist has given us a view of one of the abbey parks of many years ago in England. The three persons seated are evidently taking their standing brother to task for some shortcoming. Perhaps in the course of a journey in the neighborhood he has been guilty of some of the weaknesses alluded to above. Whatever his offence, he seems quite bowed down, while his judges look at each other and at him as though they had little mercy to offer.

C.

WHY BRYANT LEFT THE LAW.

WILLIAM C. BRYANT. the venerable poet and journalist, when a young man, practiced law in the western part of Massachusetts. The circumstance which induced him to give up that profession and become a journalist, is said to have been disgust with the technicalities of pleading.

Young Bryant brought an action of slander for one Bloss against one Tobey, for saying that he (Bloss) had "burnt his own store. There is no doubt in my mind that he burnt his own store. He would not have got his goods insured if he had not meant to burn it."

The case was tried, and the jury returned a verdict of five hundred dollars damages.

Tobey's lawyers moved the Supreme Court of Massachusetts for an arrest of judgment, because the words were not slanderous in themselves, it not being an offence for a man simply to burn his own store.

The court decided, Chief-Justice Parsons giving its opinion, that simply to burn one's own store is not unlawful when not accompanied by an injury to, or by a desire to injure some other person. Therefore, to charge a man with burning his own store is not slanderous, for it does not charge him with a criminal offence.

If Tobey had said—such is the reasoning of the court—that Bloss burnt his own store with the intention of getting the insurance on the goods, such words would have charged him with a criminal offence, and would have been slanderous.

The judgment was therefore set aside, and Mr Bryant, so it is said, was so disgusted with the law, which, by a technicality, deprived his client of a remedy for a slander, that he gave up his profession.

SELF-INSIGNIFICANCE.—Look out upon the vastness of the universe; look up into the sky and count the glittering worlds until the mind falters in hopeless bewilderment; listen to the breathing of God as the mad winds lash the mighty deep into fury, and bend the strong trees of the forest; watch the trace of His fingers moving as the pent-up flames rend the mountain, and rain death and destruction on the plains; behold the meteor which rides the air and flashes fiery brilliance for a moment, and is then blown out by a motion of Eternal Thought; burst open the doors of eternity and gaze through millenniums after millenniums, until the confused imagination pauses in its painting, although the soul be conscious that ages and ages and ages are before; wander along the silent avenues of the church-yard and count the houses of the dead and forgotten; listen to the volume of melody with which generations from Adam to your fathers fill the dome of heaven; attempt to realize the grandeur of the power which whispers nothing into immortality and planets into space, and then think of the insignificance of self.

GEMS OF TRUTH.

BY B. E RICH.

Baptism.

DEAR reader, have you truly repented of every sin? Is your heart humble and your spirit contrite? Do you desire to be baptized for the remission of your sins? If so, seek after a man of God who has been truly called and ordained unto the authority which God hath again restored by the ministering of holy angels; and when you have found such an one who has authority from heaven to baptize, go with him into the water and he will baptize you in the name of the Father, and of the Son, and of the Holy Ghost; and then your sins shall be remitted on the earth, and the blessings shall be sealed in the heavens; and then you shall also be baptized with fire and the Holy Ghost. ORSON PRATT,

Tract on Water Baptism, p. 48.

A Saul might hear the voice of the Lord from heaven or a Cornelius be blessed with the ministration of a holy angel; but, though they had been thus favored, to fulfill and comply with all the requirements of the Lord, it was necessary for them to be baptized to obtain remission of sins, that they might become the recipients of the Holy Ghost through the ordinance of the laying on of hands, and be enabled to walk in newness of life. If they had not complied with this requirement, they would not have been in a suitable condition to have entered into the kingdom of God. GEO. Q. CANNON,

Western Standard p. 162.

We want to sacrifice enough to do the will of God in preparing to bring up those who have not had the privilege of hearing the gospel while in the flesh, for the simple reason that, in the spirit world, they cannot officiate in the ordinances of the house of God. They have passed the ordeals, and are beyond the possibility of personally officiating for the remission of their sins and for their exaltation, consequently they are under the necessity of trusting in their friends, their children and their children's children to officiate for them, that they may be brought up into the celestial kingdom of God.

BRIGHAM YOUNG,

Journal of Discourses, vol. xviii. p. 238.

It is not in the power of any man or angel to find a license in the Bible to receive a person into the kingdom of God without baptism. Jesus Christ has never given any license, but on the other hand, He has explicitly said, in the most unequivocal language possible, that NO MAN can "enter the kingdom" without water baptism, or being "born of the water."

ORSON SPENCER, *Spencer's Letters, p* 50.

The conditions of salvation from death, hell and the grave, are faith in God, in Jesus Christ, and in the atonement; repentance, reformation, and a godly life; baptism by immersion for the remission of sins administered by divine authority, the sanctifying effects of the blood of Christ that follows the water, and the gift of the Holy Ghost by the laying on of hands by properly ordained ministers. These conditions are as essential to salvation in the kingdom of heaven to-day, as they were in the days when Christ and His apostles and elders declared them nearly nineteen hundred years ago. The same authority has been restored to the earth. The same apostleship and keys of priesthood, with power to officiate in the ordinances of the house of God, are again restored to earth, and the gospel of God is being preached in all nations for a witness. The same signs follow the believers according to their faith, obedience, and the will of God. The same unction from the Holy One is enjoyed by the Saints, and gives them a living testimony that God lives, that Jesus is the Christ, and Joseph Smith His servant, ordained to usher in the dispensation of the fullness of times. God has revealed these precious truths to the Elders and Saints of the Church of Jesus Christ of Latter-day Saints, and they know they are living in the last days. Consequently He requires His people whom He hath redeemed, and unto whom He hath made the Scriptures plain, to live perfect lives. and to do His will on earth as it is done in heaven. B. H. ROBERTS,

Mill. Star, vol. l. p. 296.

Many have looked upon baptism as merely "an outward sign of an inward grace;" but this is one of the uninspired precepts of man, and is not a Bible doctrine; instead of baptism's being the "sign of an inward grace," it is the ordinance through which the believing penitent obtains a remission of sins which justifies and prepares the heart for the reception "of an inward grace." Remission of sins, and "an inward grace," do not precede baptism, but follow it.

The numerous multitudes that came to John were not baptized in Jordan, because they had previously received forgiveness and "an inward grace;" but they came confessing their sins and were baptized for the remission of them.

ORSON PRATT,

Tract on Water Baptism, p. 43.

Jesus told Nicodemus that "except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." An entrance into the kingdom of God, then, cannot be obtained by a man who has not been born of water and of the Spirit. Neither sincerity nor morality will avail, except these essential ordinances have been attended to. Though the Lord is full of mercy and love for His creatures, yet His justice and truth would not permit so flagrant a violation of His laws, as the neglect of these ordinances would be, to pass unpunished; much less would He break His own word, where He says that the man who does not attend to these requirements *cannot* enter into His kingdom, by admitting them therein.

GEO. Q. CANNON, *Western Standard p.* 403.

The necessity of baptism must be understood. It is taught by some that the observance of this ordinance is optional on the part of the candidate for celestial glory. This is dangerous doctrine. There is no authority for it in the scriptures. Jesus and His apostles never taught it. It is contrary to their teachings. Jesus never included a non-essential principle in the great plan of salvation. Had not baptism been necessary, He would not have said to His apostles: "He that believeth and is *baptized* shall be saved." WM. JEFFERIES,

Tract, "The Gospel Pioneer," p. 15.

Whatever an over-jealous mind may fear concerning the state of the penitent thief on the cross, and of devout and upright men that have lived and died in every age of the world, still let God's word be accounted true, and every man that gainsays it be esteemed a liar! No man ever put on the uniform of Christ's followers, such as is worn by subjects of the kingdom of Christ, until he is "baptized into Christ" for the remission of sins. Hereby he "puts on Christ."

ORSON SPENCER, *Spencer's Letters, p.* 49.

LESSONS ON HEALTH.

BY E. F. P.

Chapter VI.—Daily occupations.

PEOPLE are employed in so many different branches of labor, and occupy their time in such various ways that only a few suggestions which will apply to them generally will be given here.

If one's occupation causes him to perspire, or "sweat" freely he should be careful to not cool his body too suddenly by going from a warm room to a cold place, and there remaining till his body is chilled. He should also use caution in drinking cold water. When a person is warm and thirsty he is very liable to drink too much at a time. Ice-water in warm weather is not the proper drink for anyone, and should not be used if avoidable.

During the daytime one should try and make it convenient to stand up part of the time and sit down another part. Too much sitting or standing is likely to be injurious. While sitting, standing or walking, keep the body erect, with the shoulders thrown back, so that the lungs will not be cramped, and to prevent consumption.

A beauty of nature is that the more graceful one's actions are the more they tend to health and comfort. By keeping the body upright, by closing the mouth when not in use, by avoiding too much boisterous laughter, by appearing cheerful, pleasant and good-natured, and by keeping our temper we can enjoy better health than we can otherwise; so that the rules of deportment which are calculated to make us agreeable to our associates will also often prove good to preserve health.

If during the day, especially in cold seasons, you should happen to get your clothing dampened through being exposed in a rainstorm or by any other means, all wet garments should be removed as soon as possible, as they will endanger the health if left to dry upon the body. The feet should be kept dry and warm by having them properly clothed. When rubber overshoes or boots are used in wet weather they should be removed from the feet when not needed to keep off the dampness, as they are apt to prove an injury to the feet if this is not done. The clothing on one's body should never be too close-fitting or tight, neither in warm nor cold weather. Besides being uncomfortable such clothing is ruinous to health. The shape of the body is naturally graceful, and it cannot be improved by any distortions caused by wearing tight-fitting clothes. The clothing of the body should be suspended, as much as possible or practicable from the shoulders. Nothing should be worn that will hinder the free circulation of the blood, or that will crush any of the physical organs out of their proper positions.

The covering for the head should not be for keeping it warm particularly. A young person who has not lost his hair needs no artificial covering for that purpose; and the head should be kept bare as much as possible while indoors. This will help to keep one from becoming bald

A reasonable amount of hard labor is beneficial to health; and no one should be afraid of it, since the Lord has ordained that man should earn his bread by the sweat of his brow. It is very seldom that people hurt themselves by too much work. Having too many things to attend to, and worrying over them, or an over-amount of mental work with insufficient physical exercise, is indeed injurious. Persons should seek to regulate their affairs so as to avoid such conditions.

The proper observance of the Sabbath day should be carefully attended to as the Lord commanded. This day has been set apart as a day of rest; and it is of vital importance that the body should not be robbed of that rest which it requires. There is nothing that would be of more benefit to our physical and mental organization than a relief once a week from the cares and anxieties of our every-day occupations and studies.

No one should deceive himself with the idea that anything is to be gained by laboring on the Sabbath as well as during the rest of the week. The system requires a certain amount of rest, and if it does not receive it regularly as it should, we will have to yield to its demands sooner or later If we refuse to give our bodies an opportunity to get renewed vigor by a frequent relaxation from the constant strain upon them, our constitutions will eventually break down, and we will at last be compelled to take time to allow them to gain strength. By going to pleasure resorts, or indulging in sports of different kinds, will not answer any purpose for which the Sabbath was intended There is more or less excitement attending such recreations, and the mind and body are not so perfectly at rest as when one calmly observes the Sabbath as the Lord intended it should be, and that is by attending public worship, partaking of the sacrament and offering up our praise and thanksgiving to Him, and by seeking to learn such things that are for our spiritual welfare, to be nourished with spiritual food; so that the Sabbath was ordained to be unto man not only a spiritual but a temporal blessing as well. It is apparent that there is a two-fold object in every requirement the Lord makes of His people, and there is also a double blessing attending the obedience to that requirement.

THE TWO SIDES.

(*Concluded from page* 197.)

SCENE III.

Same Room.

Mrs. N. A week has passed since the visit of our friend Aird, and still the gloom that his presence cast over our hitherto happy home, hangs over us to some extent.

Mr. N. Although I know the spirit he manifested was not good, I will confess it has had quite an influence over me; and I must overcome it.

Mrs. N. Shall I tell you what I think about it?

Mr. N. Yes, please.

Mrs. N. You know the resolution we made the evening before he came?

Mr. N. Yes.

Mrs. N. Well, I suppose the evil one knew also, and thought he would take the advantage in an unguarded moment, and get us to break the resolution we had made.

Mr. N. I had not thought of that, but I believe it is so, and we must make an effort to overcome it.

Mrs. N. I will tell you my plan. To-morrow is Fast day; we will fast and pray, and ask God to enable us to cast this gloom away; and when we have accomplished it, try to always look on the bright side, for we have had enough of the dark one.

Mr. N. I approve of your plan. The bright side of any picture is always the most agreeable to look upon and I—(*knock at door*). Come in. (*Enter Mr. Andrews. Mr. N. rises to welcome him, and they shake hands*). How do you do,

Mr. Andrews. This is quite a surprise, and I am very glad to see you.

Mr. Andrews. I felt worn out with care and business, and thought I would run out and spend an hour or two with you. (*Mrs. N. offers him a chair*).

Mrs. N. (*sits down*). Mr. Andrews, you must be tired, we live such a distance from town (*Mr. A. sits down*).

Mr. A. It is just a pleasant walk. I drove past here one day last summer and I remember how like a bower of beauty your cottage looked, almost covered with climbing roses and surrounded with flowers and shrubbery. And you could not have found a healthier place anywhere. Property in these parts is rising in value. You had better get all the land you can, Noris, you may realize a fortune out of these few acres some time.

Mrs. N. We were just going to have supper, Mr. Andrews, will you join us? Our fare is humble, but with the assistance of a cup of tea, perhaps you could eat a little.

Mr. A. No apologies, Mrs. Noris. But I do not drink tea, though a glass of water or a bowl of milk would be very acceptable.

Mrs. N. You shall have both if you wish; so come to the dining-room, please. (*All go out left entrance. Soon return and take seats*).

Mr. A. I do not know when I have eaten such a meal. Your fresh milk and butter were so nice, a luxury we seldom enjoy in town; and a walk in the fresh air gives one an appetite for a good supper. I almost envy you your lovely home. You must take comfort.

Mr. N. We certainly do when we are not so foolish as to look on the dark side.

Mr. A. I don't see how you can find a dark side. You seem to have everything around you to make you comfortable and your children are as fresh and rosy as they can be.

Mr. N. We think sometimes if we had riches we could enjoy life better, and do more good.

Mr. A. Riches do not always bring happiness; on the contrary they bring care and anxiety, and, if we are not careful, instead of being a blessing they will be a curse, for if we do not make a wise use of them, we will make a bad one, and we had better never have wealth than use it unwisely.

Mr. N. That is so; and we do not know what we may do until we are tried.

Mr. A. I think you are doing very well. You have paid for your place, have you not?

Mr. N. Yes. And have a little in the bank.

Mr. A. Let me tell you something that perhaps you have not considered. If wealth is easily acquired we are liable to spend it unwisely; but if we get it by hard work and economy, we will most likely make a better use of it.

Mr. N. I believe that anything that is acquired easily is not appreciated as that for which we work hard.

Mr. A. Are you acquainted with Henry Aird?

Mr. N. I have known him for years.

Mr. A. You know his uncle left him a large fortune. Through his foolish extravagance he has squandered it, and is now on the verge of bankruptcy.

Mr. N. Is that so? It was only a week ago that he was here and he talked of his grand house and furniture, and fashionable guests until one would have thought there was no end to his money.

Mr. A. And at the same time he knew if his debts were paid he would not have as much as you have. Well, Mr. Noris, I have spent a pleasant evening and will go to work to-morrow with renewed energy, for this little rest from business will do me good.

Mr. N. I have enjoyed your visit very much and hope you will come again, and as often as you can.

Mrs. N. And bring your wife with you. (*Rise to their feet*).

Mr. A. I will bid you both good-night (*exit*).

Mrs. N. What a difference in those two men.

Mr. N. Yes, and we can now realize the truth of the saying, "there are two sides to everything." Both Mr. Aird and Mr. Andrews have been sincere in what they have said, but you see there are two ways of looking at everything, and always a bright and a dark side. We can make ourselves contented with our lot by looking always on the bright side, or we can become very much discontented, by comparing our circumstances with those of our rich neighbors, or friends, and looking on the dark side, for there are two sides to everything.

L. K. YOUNG.

GO THAT WAY YOURSELF.

THERE is practical wisdom in that comment of Josh Billings, with regard to the precept "train up a child in the way he should go." He says "it is a good plan to go that way two or three times yourself."

Parents often miss it, by giving a pound of precept for every ounce of example. Too often the example set is quite the other way, and sharp-eared children are not slow to perceive the discrepancy.

If a mother instructs her child carefully in the study of always speaking the truth, and then goes on to make a great fuss over the detested Mrs Parker, telling her "how delighted she is to see her," and begging her to stay to tea, depend upon it "there's a child there takin' notes." If she does not hear from it some day it will be surprising.

"Did you really like that piece of fancy work, mother, or did you only say so," asked a young lady of a friend of mine. It came out that mother "only said so," and it did not strengthen the faith of the listener in her general sincerity.

The father who would see his son grow up an honest, honorable man, must beware of any double-dealing, either with him or before his eyes. It does not strengthen a boy's faith in his father's integrity to have the calf that was given to him sold, and the proceeds put in his father's pocket. It angers him to have father sell the berries he had toilsomely picked, and then invest the money in chewing tobacco. There are parents as mean, though I hope not many.

"Go that way yourself," if you wish your child to walk in the straight way, and be patient, and rebuke lovingly even his short-comings, remember with humility how many times you also have stumbled before him.

THOU canst not delay for a single moment the flight of time, and thou complainest that time is a continual over-dropping of moments, which fall down one upon the other, and evaporate. Above hangs unchanged the future, and underneath grows the past, and becomes always larger the farther it flies back. And thou askest, "What remains with me?" "The present," I answer, however much time may fly away from you, the present is your eternity and never abandons you.

FOR OUR LITTLE FOLKS.

A STREET INCIDENT.

A New York reporter called to a little bootblack near the City Hall the other day to give him a shine. The little fellow came rather slowly and planted his box down under the reporter's foot. Before he could get his brushes out, another large boy ran up, and calmy pushing the little one aside said:

"Here, you go sit down, Jimmy."

The reporter at once became indignant at what he took to be a piece of outrageous bullying, and sharply told the new-comer to clear out.

"O! dat's all right, boss," was the reply, "I'm only goin' to do it fur him. You see he's been sick in the hospital for mor'n a month, and can't do much work yet, so us boys all turn in and give him a lift when we can,—savy?"

"Is that so, Jimmy?" asked the reporter, turning to the smaller boy.

"Yes, sir," wearily replied the boy; and as he looked up, the pallid, pinched face could be discerned even through the grime that covered it. "He does it fur me, if you'll let him."

"Certainly, go ahead;" and as the bootblack plied the brush, the reporter plied him with questions.

"You say all the boys help him in this way!"

"Yes, sir. When they ain't got no job themselves, and Jimmy gets one, they turns in and helps him, 'cause he ain't very strong yet, ye see."

"What percentage do you charge him on a job?"

"Hey?" queried the youngster. "I don't know what you mean."

"I mean, what part of the money do you give Jimmy, and how much do you keep out of it?"

"You bet yer life I don't keep none. I ain't no such sneak as that."

"So you give it all to him, do you?"

"Yes, I do. All the boys give up what they gets on his job. I'd like to catch any feller sneaking it on a sick boy, I would."

The shine being completed, the reporter handed the urchin a quarter, saying,

"I guess you're a pretty good fellow, so you keep ten cents, and give the rest to Jimmy there."

"Can't do it, sir; it's his customer. Here Jim!" He threw him the coin, and was off like a shot after a customer for himself, a veritable rough diamond. In this big city there are many such lads, with warm and generous hearts under their ragged coats. *Selected.*

A BABY'S COMMAND.

BY L. D. R.

Just three years old our baby,
A bright young maid was she;
A grass-plat to her meant country,
A fountain the boundless sea.

For all of her tiny lifetime
Had passed 'midst the houses high,
Whose tops, to her childish fancy,
Were part of the arching sky.

So one August day, when his sunship
Was baking the city brown,
We carried her off to the seaside,
Away from the breathless town;

Stripped her of socks and slippers,
Regardless of freckles and tan,
And told her to go and frolic
As only a baby can.

But she stood with her wee hands folded,
A speck on the sandy shore,
And gazed at the waves advancing
With thundering crash and roar.

We knew that some thought was stirring
The depth of her little brain,
As she listened to God's great organ
Pealing its grand refrain.

At last in her clear child's treble,
As sweet as a robin's trill,
With one little finger lifted,
She cried to the sea, "Be still!"

Ah, dear little, fair-haired baby,
Like you in this mortal strife,
There's many a one made weary
And stunned with the waves of life.

But the billows of both, my darling,
Are moved at the Master's will,
And only *His* voice can hush them,
By whispering, "Peace be still!"

THE FOOLISH FRIENDS.

A FABLE.

In the depths of the forest there lived two foxes, who had never had a cross word with each other. One of them said one day, in the politest fox language:

"Let's quarrel."

"Very well," said the other; "as you please, dear friend. But how shall we set about it?"

"Oh! it cannot be difficult," said fox number one; "two-legged people fall out, why should not we?"

So they tried all sorts of ways, but it could not be done, because each one would give way. At last number one fetched two apples.

"There," said he, "you say they're yours, and I'll say they're mine, and we will quarrel, and fight, and scratch. Now I'll begin. Those apples are mine!"

"Very well," answered the other, "you are welcome to them."

"But we shall never quarrel at this rate!" cried the other, jumping up and licking his face.

"You old simpleton, don't you know that it ta' es two to make a quarrel any day?"

So they gave it up as a bad job, and never tried to play at this silly game again.

ANSWERS TO QUESTIONS ON CHURCH HISTORY PUBLISHED IN NO. 12.

1. What was Governor Ford's reply when Brother Jones told him his suspicions? A. "You are unnecessarily alarmed for the fate of your friends, sir; the people are not that cruel."

2. On what other grounds than that of the Messrs. Smith being American citizens did Jones urge for their protection? A. That they were Master Masons.

3. What effect did this statement have upon the Governor? A. He turned very pale.

4. What wish did Brother Jones express in case these men were left in assassins' hands? A. That he might live to testify that he had warned the Governor of the danger in which these noble men had been placed.

5. On returning to the prison how was Brother Jones treated? A. He was not permitted to enter.

6. Going back to where Ford was, what loud shout did he hear from the troops there assembled? A. That after going a short distance out of town they would return and "kill old Joe and Hyrum."

7. Is it probable the Governor heard this? A. Yes, but took no notice of it even when it was called to his attention.

8. While waiting for a pass to see the brethren, how was Brother Jones treated? A. His life was threatened.

9. What remark did Chauncey L. Higbee make to him? A. "We are determined to kill Joe and Hyrum, and you had better go away to save yourself."

QUESTIONS ON CHURCH HISTORY.

1. What Nauvoo City official expressed his fears to Governor Ford concerning the safety of the brethren? 2. How did Ford reply to the warning? 3. To what conclusion are we forced in view of the repeated statements to the Governor? 4. What was the character of the Carthage Greys? 5. What other enemies to the Saints were near at hand? 6. In what part of the day did Ford start to Nauvoo. 7. What part of the troops formed his escort? 8. Who of the brethren went to procure witnesses from Nauvoo in behalf of the brethren? 9. What brother was refused admittance to the jail, notwithstanding the Governor had furnished him a pass for the purpose?

The names of those who correctly answered the Questions on Church History published in No. 12, are Lottie J. Fox, Annie S. Sessions, Mary E. Porter, Henry H. Blood, Avildia L. Page.

PRIZES.

Owing to an extra amount of valuable matter which it was desirable should appear in the past two numbers of the Instructor the list of rewards of prizes for the answers to Church History questions has been laid over till the next number, at which time we will also make suggestions concerning the answers to future questions.

In matters of conscience first thoughts are best; in matters of prudence last thoughts are best.

The Juvenile Instructor.

GEORGE Q. CANNON, - - - - EDITOR.

SALT LAKE CITY, JULY 15, 1888.

EDITORIAL THOUGHTS.

OUR Lord and Savior Jesus when He was on the earth gave to His disciples certain signs by which they might know concerning the destruction of Jerusalem and the scattering of the Jews among the nations. He also, in this connection, spoke concerning His second coming and told them the events that should precede that glorious yet terrible day. Concerning that time He said:

In that day shall be heard of wars and rumors of wars, and the whole earth shall be in commotion, and men's hearts shall fail them, and they shall say that Christ delayeth His coming until the end of the earth. The love of men shall wax cold and iniquity shall abound.

This applies with peculiar force to our times. We hear of wars and rumors of wars all over the earth. The whole earth is in commotion, and men's hearts do fail them, and they say that Christ delayeth His coming until the end of the earth. We have in these days an exact fulfillment of the condition of affairs that the Savior said should exist in the last days. He told His disciples that in that generation the time of the Gentiles should be fulfilled, and that there should be men standing in that generation who should not pass away until they should see an over-flowing scourge covering the land. He also said that there should be earthquakes in divers places and many desolations, and yet men would harden their hearts against Him, and they would take up the sword one against another, and they would kill one another.

There probably never was a time on the earth when there was more of this spirit of destruction among mankind than there is now. Human life is not valued. The nations of Europe are groaning under the weight of taxes which have to be paid to support the armies and the navies which they think it necessary to maintain in order to resist the attacks of their neighbors. A Latter-day Saint traveling through Europe is impressed with the great number of men dressed in uniform to be seen on every hand. Officers and soldiers seem to be the most numerous class. This increases the hardships of the rest of the people, because there are so many men withdrawn from productive labor.

In this country our children do not see such sights. There is but a small army in the United States sustained and paid by the government. But even here there is considerable talk about preparing for war, fortifying our cities on the sea-board and manufacturing large guns. We noticed a proposition in Congress quite recently to appropriate several million dollars for the manufacture of artillery.

It is fortunate for our children that they were born under circumstances, so favorable for them to receive the gospel. They ought to be especially thankful for what the Lord has done for them. The Lord says in one of His revelations to the Church:

My disciples shall stand in holy places, and shall not be moved; but among the wicked, men shall lift up their voices and curse God and die.

This must be a terrible condition when people will curse their Maker, the Author of their being and the foundation of all their blessings! But they will get into this condition by rejecting the gospel which the Lord sends to them and driving His Holy Spirit away from them. Great calamities and judgments will fall upon the wicked. They will slay one another; and there will be scourges sent in various forms—pestilence and famine, earthquakes, cyclones and other destructive agencies which will bring desolation upon the earth; and all this will take place before the second coming of our Lord.

The Elders are now preaching the gospel and warning the people to prepare them for these great events and to leave them without excuse. Instead of receiving the message and being thankful to the Lord for it, the great bulk of the people persecutes the messengers whom He sends, and in some instances they slay them. In this way they bring upon themselves the fierce anger of the Lord; because they shed innocent blood.

Our own nation is in a dreadful condition in this respect. The blood of prophets and apostles and other servants of God has been shed, and many of the people have approved of these wicked deeds. They have consented to the persecution of the saints, and suffered them to be driven out by wicked mobs and have robbed them and have not used any influence to protect them. There are, however, a good many people in this nation who have been opposed to these acts and who have condemned them; but their voices are overpowered and their influence is not felt. These, it is to be hoped, will be gathered out, and their posterity with them, when the judgments of the Lord are poured out upon the wicked. As Latter-day Saints, we should not consider, because these events do not come to pass very quickly, that the Lord has forgotten His promises. This is not so; for every word which He has spoken will be fulfilled. But God's ways are not our ways. He does not measure time as we do. He does not perform His great works according to men's ideas.

You may depend upon it, however, that the Lord Jesus will come, and He will come at an hour when the nations are not looking for Him. We should be watching for His coming and preparing ourselves for it. He tells us that,

He that feareth me shall be looking forth for the great day of the Lord to come, even for the signs of the coming of the Son of man.

We should not forget that we are living in the last days, and that this generation will not pass away until very many of these promises which have been made concerning this period will be fulfilled. Already we see great events taking place which are signs of the near approach of the days of the Lord.

UNTHINKING SECURITY.—When everything appears to go on regularly and smoothly, the wisest and best of poor inconsiderate mortals are too apt to slumber in unthinking security, till some open instance of extraordinary preservation awakens them to a quick and lively sense of dependence on Him whose ever-watchful providence protects them in the innumerable unseen dangers to which they are exposed in every instant of their existence. Such thoughts must arise in every thinking mind, and always accompanied with an increase of grateful feelings to that beneficent and gracious God to whom we owe all we have and all we are.

FLOATING GARDENS OF MEXICO. (*See page* 218.)

FLOATING GARDENS OF MEXICO.

IN an old History of Mexico the author, Abbe' Clavigero, describes some peculiar gardens, an illustration of which we herewith give the readers of the INSTRUCTOR. They are no less than floating gardens, which existed in considerable numbers on the Lake of Mexico before the conquest of the country by the Spaniards. When these were first constructed and why they were made at all, (in view of the fact that there were large tracts of uncultivated land, which, with less labor, might have been made productive,) are questions to which no satisfactory reply can be given. The shallowness of the lake was favorable to the formation of these wonders of the world, but the decrease of water has caused them, except in few instances, to lose their peculiarity to float, though they are still without any solid foundation as they shake when jumped upon.

These curiosities are described as being constructed of wicker-work, water plants and mud. The largest of these has a tree in the center and a hut for the owner or cultivator. The soil forming these gardens is generally the dredgings of the stream, or body of water on which they are located, and is consequently very rich. So that with very little labor these spots are made to produce the most beautiful flowers in the greatest profusion, or tropical fruits in rich abundance.

Gardens to which the same name is now applied as was used in designating the floating gardens of former times are nothing but plots of ground, around and between which wide and deep ditches have been dug in low or marshy places. The earth thus obtained has been thrown in one spot and this is cultivated.

Few though they now are, these gardens when fringed with beautiful flowers, bearing a vine-covered cottage and with every spot carefully cultivated, they are indeed worthy of our wonder and admiration.

SERIOUS REFLECTIONS.

BY H. P. DOTSON.

SKETCH No. II.

THE gospel of the Son of God was designed to save all who would comply with its requirements; and these when properly presented, are simple and easy to be understood. When obeyed with a sincere, honest desire of heart, all the powers and blessings first incorporated into the system are in full force and effect; and can be demonstrated with as nice exactness as any mathematical problem. Hence its recipients are not left to *guess* at it as thousands do, and only *hope* it is true, with perplexing uncertainty. The requirements of the gospel are simply: faith, repentance, baptism and the reception of the Holy Ghost.

A brief outline of these will now be given:

Faith is the first requisite to salvation. A little reflection will render this apparent to the thoughtful. No human being would attempt anything if he did not believe he would receive pleasure, or profit thereby. And this accords with the teachings of scripture. Many passages might be quoted on this point, but the following are sufficient. "Believe in the Lord your God, so shall ye be established" (*II. Chron. xx.* 20). "Without faith it is impossible to please God: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." (*Heb. xi.* 6). Faith, then is the first step towards a reformation

Repentance follows and this is begotten in the soul by a firm belief that God will punish us without a reformation of life, and a firm reliance on Him for the blessings He has promised to those who do His will. The necessity of repentance is apparent to the thoughtful, and the scriptures are so full of warnings on this subject, that only one or two references will be cited here. "Let the wicked forsake his way and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." (*Isa. lv.* 7). "The times of this ignorance God winked at, but now commandeth all men everywhere to repent" (*Act. xvii.* 30). True repentance begets a reformation of character, and converts the thoughtless, and careless sinner into a praying anxious inquirer after God's will concerning himself; anxious to obey every command given: conform to all the requirements of the gospel upon which salvation depends: and in a word, "cease to do evil, and learn to do well," and the constant inquiry is "Lord, what wilt thou have me do?" The penitent is not left to guess at the line of policy to be pursued, but is told to arise and be baptized and wash away his sins.

Baptism is then the next step to be taken, simply because it was commanded. The reason of this is not so apparent as faith and repentance, for these being moral duties, are self-evident, after the mind becomes sufficiently enlightened to see ourselves to be sinners, but to be baptized would never have suggested itself to us as a duty, had not the command been given. But it was made the third condition of our salvation by the Great Author of our being, and it must not be left unattended to. A few scriptural references are inserted as sufficient here. "He that believeth and is baptized shall be saved" (*Mark xvi.* 16). Query: Would one be saved without baptism? "Jesus said, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (*John iii.* 5). Peter said, "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins." (*Acts ii.* 38). Ananias said unto Saul, "why tarriest thou? Arise and be baptized, and wash away thy sins; calling on the name of the Lord." (*Acts xxii.* 16).

The authority to administer the rite of baptism must be given by the proper authority, or the baptism would be a nullity. The apostle Paul says, "No man taketh this honor unto himself, but he that is called of God, as was Aaron." Baptism, when thus administered to a proper subject, or one who has truly repented, and confirmed by the same authority, always brought its train of blessings. This confirmation, and reception of the Holy Ghost, were given by the laying on of hands by the same authorized administrators. These blessings and privileges were promised by the Lord Jesus Christ, in connection with the great commission given to the apostles just before He ascended to the Father after His crucifixion and resurrection. He said, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned. And these signs shall follow them that believe. In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover." So then, after the Lord had spoken unto them, He was received up into heaven and

sat on the right hand of God. And "they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following."

HOW IT CAME.

"WHY, mother, do you know, Tom Jackson says his father doesn't believe there is a God! He says we have no reason to believe so, because none of us ever saw Him, nor know anyone who ever did see Him," said John Clary, just come in from outdoors, and presumedly from the enlightening society of the sceptical youth he referred to.

"Well," said his mother, quietly, though with a quick, anxious look at her boy, "we are more reasonable and fortunate than poor Tom's father, my son. We believe in God on the testimony of His revelations; God having blessed us with understanding to comprehend things independently of mere sight-seeing. But, John, I cannot allow you to associate with Tom if he talks in such a manner. Just tell him what I say about this; and remember, you are to leave him directly, if he repeats any more of his father's sayings."

A week or so after this, John burst into the kitchen with Tom at his heels. "See, mother!" he cried, "what I have found—such a handsome pocket-book!"

"Where did you find it?" asked his mother.

"In Pine Grove. Now whom do you suppose it belongs to?"

"Why should it belong to anyone? Didn't it grow there?" asked the mother.

"Grow there!" exclaimed John, lifting up his eye-brows with great surprise; "a pocket-book grow in the woods! Who ever heard of such a thing! It could not be."

"Why not?" asked his mother.

"Why not?" replied the boy; "the pocket-book was made on purpose. Look here"—opening it—"here is a place for bank bills, and here is a little out-of-the way spot, with a snug fastener, for gold dollars; and a memorandum book, and a pencil-case, and such a beautiful gold pencil—look, mother—with a pen and lead both; it was made for man to use."

"Some contrivance here, certainly," said his mother, putting down her work and taking it into her hands for examination. "It is one of the most useful pocket-books I ever saw. If it did not grow there, perhaps it made itself!"

Both boys stared at her more and more.

"Why, mother, that's foolish," said John, with a puzzled and sober look; "there must have been a mind to have made this."

"A man that knew how—a pretty neat workman, too, I'll be bound," added Tom Jackson.

"How do you know? You never saw him," said Mrs. Clary.

"No; but I've seen his work and that's enough to convince me. I am just as certain somebody made it as if I saw him."

"You are?" said Mrs. Clary. "How so?"

"Why, mother," said John, very much in earnest, "you see the pocket-book had to be planned to answer a certain purpose; now it must have had a planner; that's the long and short of it; and I know it as well as if I saw it planned and done by the man himself."

"That is," said his mother, "it shows an intelligent design, and it must have had an intelligent designer. Somebody must have made it, and thought beforehand how to make it."

"Just so!" exclaimed both boys at once. "And it would be foolish to think otherwise," added John.

"I think so," said his mother. "And it is just as foolish," she continued, with a great deal of meaning in her eye, as she looked into the boys' eyes. "when you see the wonderful contrivance in the beings around you, the design with which they are put together, for you to doubt or deny there is a God who made them. Who planned your eyes to see, your ears to hear? Can eyes make themselves? Can a man make a bird? Who created the sun, and planned day and night? You never saw who does all these things, but you know perfectly well what a great Being thought beforehand, designed and contrived the eye, and the ear, and the sun, and your fingers—all things and all beings which are around you. And that great Being is God, the eternal Mind, and great Creator of heaven and earth and all mankind."

"That must be so," said both boys at once; John triumphantly, and Tom with a thoughtful, awed look. "I'll never listen to another word," the latter added, "about how creation could exist and be maintained without the power of its great Creator" *Selected.*

HOW THE PYRAMIDS WERE BUILT.

THE Egyptian Pyramids are justly considered as one of the seven wonders of the world, not only for the enduring manner with which they have survived the lapse of ages, but for the immense amount of labor expended on them. No enterprise of the present century approaches them in magnitude. Even the tunneling of the English Channel, now so seriously contemplated by Great Britain and France, is but a trifle in comparison.

The largest of the pyramids is four hundred and fifty feet in height, and seven hundred and twenty feet square at the base. It contains over two million five hundred thousand cubic yards of stone. The stones were all brought from a quarry some twelve or fifteen miles distant, and on the opposite side of the Nile. The first work was to build a great causeway or road on which to transport the stones from the quarry. Herodotus says that one hundred thousand men were employed for ten years on this part of the work.

After this preparatory work came the leveling of the rocky foundation, the cutting out of the subterranean chambers, and the transporting and elevating of the huge masses of stone. Gunpowder and other powerful explosives were unknown; consequently they were obliged to make use of an ingenious, though laborious, and often ineffective method of splitting the rock from its bed. Large holes were drilled into the rock, and wooden wedges were inserted; the holes were then filled with water, and, as the wedges became soaked, they swelled, and thus the rock was rent asunder.

The stones were shaped and hewed at the quarries, and then drawn by hand to the pyramids. This work occupied three hundred and sixty thousand men twenty years. How many men were employed upon the erection of the pyramids, is unknown.

Authorities differ in regard to the men employed; some affirm that they were captives taken from other nations with whom the Egyptians were at war, while others present just as strong arguments to prove that they were Egyptians, raised by draft, each levy serving a certain number of months, then others filling their places.

TOPICS OF THE TIMES.

BY THE EDITOR.

IT is wonderful how great is the interest that is now being taken by scholars and others in Egypt and its ancient history. To the Latter-day Saints everything connected with Egypt possesses a great charm, the history of God's people being so closely interwoven with it. Our noble progenitor, Abraham, had occasion to go to Egypt. Joseph, also, from whom so large a number of the Latter-day Saints are descended, figured as a great deliverer and ruler in Egypt. The history of Jacob's descendants for several hundred years was intimately connected with that of Egypt. Moses, also, came out of Egypt, and the Lord Jesus Himself, in His infancy, was carried there for safety.

There was a time when Egypt was the mightiest nation on the earth. Its architecture excites the amazement of modern visitors. Fergusson, whose authority in architectural matters is almost supreme, in speaking of the great hall in the temple of Amon at Karnak, which even in its ruins is among the wonders of the oriental world, says that no language can convey an idea of this building in its beauty, and no artist has yet been able to reproduce its form, so as to convey to those who have not looked upon it an idea of its grandeur even in ruin

This matchless building was erected by that Pharaoh who reigned in Egypt when Moses was hid in an ark of bulrushes and set afloat upon the Nile.

The obelisks of Egypt have been transported at great expense to various places in Europe. There is one obelisk, which stands in front of St. Peter's Cathedral, which was made, according to the best information that can be obtained, by that King Pharaoh before whom Moses and Aaron performed their mighty miracles, and whose armies chased the children of Israel after their flight and were swallowed up in the Red Sea. Another obelisk has been carried to England; and still another stands in the Central Park at New York, having been brought at great expense and trouble from Egypt to our land.

Concerning Egypt many predictions are found in the Scriptures, and in every instance they have been fulfilled. The prophet Ezekiel predicts great destructions upon the land of Egypt. Among other woes he predicted in the name of the Lord:

I will make the land of Egypt desolate in the midst of the countries that are desolate, and her cities shall be in the midst of the cities that are wasted.

It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations; for I will diminish them, that they shall no more rule over the nations.

I will make the land waste, and all that is therein, by the hand of strangers.

I will also destroy the idols, * * * and there shall be no more a prince of the land of Egypt.

Though uttered thousands of years ago, these predictions have been literally fulfilled. We see everything contained in them as it now exists in the land of Egypt.

So will it be with the predictions that have been uttered by the Lord concerning modern nations. They may be, according to men's ideas, delayed, but not one word that has been spoken respecting the present nations of the earth will return to the Lord unfulfilled.

The discoveries which have been made in Egypt of recent years have been of exceeding interest. There is a great museum near Cairo, on the borders of the Nile, in which everything that is of value connected with ancient Egypt that can be procured is placed. A gentleman by the name of Maspero was appointed to take charge of that institution about the year 1870. He was a scholarly man and enthusiastic in discharge of his duties. After his appointment, his attention was called to the fact that relics, far more valuable and important than anything which had for ages appeared among the curiosities of Egypt, had from time to time been offered for sale in different places along the Nile. After considerable time he became convinced that some new burial place had been opened; for he found that certain gold ornaments had been brought to light such as were often found in the graves of sovereigns. He lost no time in proceeding to Upper Egypt on an errand of exploration. He succeeded in tracing the sale of these relics to a certain Arab and ordered him into custody, hoping to obtain from him the secret which Maspero was perfectly satisfied he possessed. But the Arab was obstinate, and for two months he was kept a close prisoner. After his release himself and his brothers, who were partners with him in the secret, quarreled, and one of them offered to lead a party to the place where about forty mummies, bearing emblems like those seen on the coffins of the Pharaohs, could be found.

It seems that the hiding place had been constructed with great skill and in a most unlikely place ever to be discovered. The secret had been well kept, as it had been about three thousand years since the mummies were placed there. The place that had been selected was in the middle of an amphitheatre of cliffs. A shaft 6½ feet square and about 37 feet deep, had been sunk in the solid rock. At the bottom of this shaft a long passage turned off toward the west, then abruptly toward the north, ending at last in a kind of oblong chamber, 23 feet long by 13 feet in breadth. The ground was found littered with vases, funeral urns, statuettes, and other Egyptian funeral gear; and the gentleman who descended, on glancing rapidly by the dim light of a candle from one coffin to another, satisfied himself that here were the mummies of the greatest kings of Egyptian history.

They were transported as quickly as possible to the museum at Cairo, and were carefully identified. Among them were found the mummy of Seti I., and that of his extraordinary son, Rameses II., as well as the king who knew Joseph, and also Pharaoh's daughter who rescued Moses from the river Nile.

These mummies have been identified beyond all doubt. They are known to be the preserved bodies of these persons. Seti I., there is the best of grounds for believing, is the Pharaoh who ordered the midwives to kill the newly-born infants of the children of Israel. The increase of the Hebrews frightened him, and he hoped to stop it by having all the boy babies murdered as fast as they were born.

He was the father of Rameses II., who was the oppressor of the children of Israel and who made their bondage hard by the tasks which he imposed upon them and the taskmasters which he set over them. It was during his reign that Moses fled into the land of Midian.

The son of Rameses II. was Menephtah, the Pharaoh before whom Moses and Aaron performed their miracles, and whose heart was so hardened that he would not let the children of Israel go until he had witnessed the ten plagues, the last of which was the slaying of the first-born of man and beast in all the land.

His mummy has not yet been discovered, though now it is

the opinion of all who have studied this subject closely that he was not drowned in the Red Sea; that, in fact, he did not follow the Israelites himself, but sent his captains. It is claimed by those who entertain this opinion that a strict reading of the Bible narrative admits of this construction.

It is claimed by some that the princess who rescued Moses was the daughter of that Pharaoh who is known as Seti I, and that she was the sister of Rameses II. Others claim that she was not the sister of Rameses II. but his own daughter. The evidence is very strongly in favor of her being his daughter. There is no doubt entertained that she was also the wife of this latter monarch—the Pharaoh who oppressed the people of God in the brickyards and made their lives wretched with fear. This tyrant and cruel oppressor had many wives and a very numerous posterity. It is said that he had one hundred and sixty-two children, of whom one hundred and eleven were males. Menephtah, his successor, the Pharaoh under whose reign the children of Israel took their flight, was his thirteenth son. There is a curious fact come to light concerning this Menephtah which has some bearing on the statement respecting the slaying of the first-born. One historian says that a pretender usurped the kingdom, and the query arises, was this because of the death of Menephtah's first-born?

The death of the first-born of this king may have given an opportunity to a "pretender" to arise and claim the scepter. Coupled with this is the information, which is obtained from an Egyptian monument now in the Berlin Museum, that Menephtah lost a son by a very melancholy and sudden death. The cause of his death is not stated. Even if it was he who was slain by the last plague which God sent upon the Egyptians before they let the children of Israel go, Pharaoh would not be likely to make a record of it upon a monument. It is worthy of notice, however, that this monument shows that this king did lose a son by a "very melancholy and sudden death."

It ought to be explained here that *Pharaoh* was not a man's name, but the name of an office. It was always the title of the king; therefore, there were many *Pharaohs* as there are many *Czars* in Russia, and as there were many *Cæsars* at Rome. But each *Pharaoh* had his own distinctive name, by which he was known among his people and in history.

Menephtah, who is believed to be the Pharaoh of the Exodus is shown by secular history to have been superstitious. The monuments, also, convey that view of his character. A French scholar, by the name of Lenormant, who is distinguished for his knowledge of Egyptian history, describes Menephtah as a man whose mind was turned almost exclusively toward sorcery and magic. This is in exact agreement with the description in the book of Exodus. When Moses and Aaron came into the king's presence he appeared to be surrounded by his priest-magicians, who contended with the servants of God in performing wonders before the king.

There are no descriptions of the personal appearance of this Pharaoh; but the mummies of his father, Rameses II., and his grandfather, Seti I., have been examined and photographs have been taken of them. From these examinations a very good idea is formed of their personal appearance at the time of their death.

Is it not wonderful that after upwards of three thousand years have passed away, the bodies of these Pharaohs should be brought to light, and the lips that pronounced the doom of the little infant Hebrew boys and the features before which the people trembled in terror, should be exposed to the gaze of all the world in a museum!

Seti I., the cruel tyrant who ordered all the male children of the Hebrews to be put to death, was not a bad-looking man, if we may credit the description of him which those give who examined his mummy. From their accounts he was a better looking man than some, at least, of the men of our day who have devised plans to stop the increase of the "Mormons," as this Pharaoh did that of the Hebrews. The sculptures of this king have excited the admiration of travelers, the profile of his face being "refined, sweet and smiling." Those who examined his mummy say these sculptures do not flatter him. Thirty-two hundred years have passed since he was embalmed and the features retain their living expression. There was an astonishing likeness between him and his son, Rameses the Great. The features in both are alike; but in the father they are said to be "more delicate, more intelligent, more spiritual" than in the countenance of the son. He was a tall man, and evidently was advanced in years when he died. The head is shaven; the eyebrows are white; the body is that of a vigorous, strong man, though the fingers are knotty as if he might have been troubled with gout.

Notwithstanding his fine personal appearance this king is known to have been an odious tyrant, a man who had no regard for human life This feature in his character is made plain by his own monuments, as well as by the Bible. He was false, hypocritical and cruel and would sacrifice human beings when they stood in his way as he would insects or vermin.

His son, Rameses II., resembled him in his character, as he did in his personal appearance. From his embalmed face a good idea can be formed of his living appearance. In his countenance is plainly to be seen "an air of sovereign majesty, of resolve, and of pride." He was over six feet in height, with a broad chest and square shoulders; his hands were small and his feet long, slender and somewhat flat-soled. He lived to be very old. The mummy is that of an old man, but of one who was vigorous and robust.

The skill to which the Egyptians attained in embalming their dead is very wonderful. Some of the bodies, though embalmed upwards of thirty-five hundred years ago, show but few marks of decay.

Seti I. and his son Rameses II. reigned jointly for nearly twenty-five years before the death of the former. Rameses was only ten or twelve years old when he was crowned as king. Seti desired to behold his son's grandeur while he yet lived. He gave him the full benefit of his own experience and all the lessons he needed in tyranny. Judging by the results, as the oppressed Hebrews had reasons to know, he was an apt pupil. The misery he inflicted upon that unhappy people during his long and despotic reign, without mentioning his other acts of cruelty, would doubtless fill volumes.

MORTALITY.

All flesh is grass, and all its glory fades
Like the fair flower dishevelled in the wind;
Riches have wings, and grandeur is a dream:
The man we celebrate must find a tomb,
And we that worship him ignoble graves.
Nothing is proof against the general curse
Of vanity that seizes all below.
The only amaranthine flower on earth
Is virtue; the only lasting treasure, truth.

OUT OF WORK.

BY C. B.

FIVE clerks had been discharged from the establishment of Sterling & Co., and walked away to their homes in various moods. The way of two chanced to run in the same direction for awhile, and their conversation naturally turned on the mischance that had befallen them.

"It is not so bad for you, Wells," said Harry, "as for poor Williams. You have only yourself and your wife to look out for, and he has three children beside. I don't know what the poor fellow will do. Just two can manage to pinch along some how; but with three children added on, I should think he would give up in despair."

"I don't know that my case is so very much better. Two people must eat and keep a roof over their heads. I have only just been able to live on my salary as it was, and board is somewhat behind-hand now. How we are to get on is more than I see. Agnes will not be very cheerful at the news, I can tell you; and it is no great source of comfort to me to know that some other poor fellow is worse off." So saying, he bade his companion a moody good night, while Harry walked briskly home to his boarding place. His effects were soon packed up, his bill settled, and the evening train found him on the wing to his dear old country home, where an aged pair would receive him with open arms, and where he could pull off his gloves and rake hay again, as he did in his boyhood. Seed-time and harvest, plowing and reaping, go on all the same, though banks break and firms fail. Harry was not at all dispirited at the prospect of a few months' vacation, and sincerely wished all his friends had as good a home to run down to.

Wells and his wife sat gloomily beside the table, under the pleasant drop-light. Agnes had laid aside the new dress she was trimming so elaborately. She had no more heart for work.

"What are we to do, Jesse?" she asked almost sharply. "We cannot board on here without an income, that is certain."

"That is very true, Agnes."

"Well, then you'll have to look out for something else to do. I can't go down to a little fourth story back room, and do my own cooking over a coal-oil stove."

"We may be glad to, yet."

"Don't say glad, Jesse, for there's no truth in it. We should be anything but glad. I don't like coming down in that style or any other. I didn't marry you with any such expectations. By-the-way, the landlady was hinting around about our last month's board to-day."

"The money ought to have gone for it instead of that dress," and he glanced half angrily at the gaudy fabric which lay over a chair.

"How should I know you were going to be discharged? I needed the dress now, and you could as well pay the board out of the next month's wages."

"I wish you could trade it now with Mrs. Miller for her daughter Jane. You are about her size."

"I'd like to see her get it," said Agnes, her eyes flashing, "after all the work I have spent on it," and she snatched up the work, and began folding it up. "The only dress, too, that I have had this season. I certainly meant to get a gray and white silk, pin stripe, as soon as I had this finished; but I suppose you will say now that you are too poor to buy it."

"If we don't have to pawn the clothes to buy bread before the season is out, I shall be thankful," said Jesse.

"If you are not the most aggravating man that ever lived," said Agnes, bursting into a flood of tears. And here we will leave them to comfort one another as best they can, while we peep into Albert Williams' snug apartments. The sad news has been told, and the first surprise and regret has been expressed.

"But we cannot say it was wholly unexpected," said Mrs. Williams, as she set on the nicely cooked supper and lifted the crowing baby into his high chair. "We shall tide over these times somehow, Albert, never fear. Now we see what a good thing it is to have the rent paid quarterly in advance. Two months of this quarter yet before any more rent is due; that will give us time to look around and see what we can do. I can get shop work to do, I think; that will bring in a little sum every week, and we shall none of us grumble if we do come down to a little plainer food, will we dears?" and she looked around on the group of happy faces that were making a comfortable supper, despite the hard times.

"We will study over the economies a little closer, that is all. I heard a Southern clergyman, who lived through the war on corn meal principally, say, that when you come to the bare necessaries of life a family can live on very little. That basin of pork and beans, for instance, which you all relish so well, cost just ten cents. With five cents' worth of bread we could all five make a satisfying meal of it. That would be just three cents apiece. So you see, with the little sum we have laid by in the savings bank, we need not actually starve these six months."

"What a hand you are at contriving," said Albert more cheerfully. "If they would put you at the head of the nation's finances, there would be a change in the times, I know."

"I find my own little kingdom quite as much as I can manage," said his wife, who was not as "progressive" as some.

"If you took in sewing, mother, I could take care of the baby," said Florence. "That would be helping some, wouldn't it?"

"Yes, indeed, dear; you are a great help to mother every day now, in just that way."

"What can I do to help?" asked Bertie, anxious not to be left out of the family plans.

"By being a good boy," said mother; "that helps mother most of all; then you can save steps about the house; be ready to run up or down stairs for mother, which will be a saving of strength as well as time. Indeed, Albert, we can never feel very poor while we have the dear children so well and so helpful."

"You all cheer me up," said the father, "and I feel hopeful that work of some sort can be found, if it is not just the sort I have been doing. I will help load boats, if I can get it to do, rather than sit down in idleness."

With such a spirit and determination, Mr. Williams did not remain many days without some employment. He concluded that "half a loaf was better than no bread," and was willing to work hard for small wages, rather than see his dear ones stinted for food. It was the dear children and the cheerful wife who inspired him to do his utmost in the way of looking for work, and so he was able to tide over the hard times without any actual suffering.

The moral of my little story is self-evident.

THE ZUNI INDIANS.

BY FRANK BRADSHAW.

THEIR main village, known as the Zuni village, is situated on the Zuni reservation, in New Mexico, about forty-five miles directly north-east from St. John, in Arizona. There are four Zuni villages—Ojo Caliente (warm springs), Ojo Pescado (fish springs) and Nutria.

The Zuni is a tribe of the Pueblos, or village builders, and number about two thousand—the Pueblos numbering about twenty thousand. All the Zunis gather into the main village for winter, but during the summer months are scattered on their farms or at the smaller villages, engaged in agriculture or stock-raising.

Their government is vested in a governor, (the present one being named Cacoty) who is appointed by the fifteen Caziques, the chiefs of the fifteen tribes, named: Sun, Moon, Water, Wood, Corn, Bear, Eagle, Coyote, Feather tribe, etc. There are also appointed two Alcades who act as constables and arrest all culprits for theft or debt on complaint, and bring them before the governor for trial, who calls to his aid a few of the wise and experienced men of the village to sit with him and hear the cases. At the close of the testimony the wise men give their views explanatory of the case, and then the sentence is pronounced by the governor. The penalty is generally a payment of grain, but in extreme cases the guilty are sentenced to be whipped. Appeal lies to the head Cazique, a man by the name of Mowleisio, remarkable for his intelligence and wisdom, and while his decisions are final, they are noted for their fairness and justice.

Very little quarreling is engaged in among themselves; the offenses consist of small thefts, or the non-payment of debts. Should an offender flee to a neighboring village he is followed with a complaint and made to pay the penalty for his wrongdoing there, unless he returns to the village from whence he fled, to stand his trial and meet the requirements of the law.

The Caziques receive their portion by virtue of their lineage, the office descending from father to son. The Cazique also holds the position of priest to his tribe. The Cazique of the Sun tribe is supposed to have the sun at his command. He moves it to rise further north or south as he may desire; every morning in all kinds of weather he is up awaiting the majestic approach in the east, and welcomes the grand orb of day with prayer from a point just east of the village, or from one of the eastern house-tops.

The Bear tribe is noted for its bravery. On the first day of January of the present year, W. F. James, (the missionary to the Zunis, to whom I am indebted for the account of the manners and customs of the Indians, except that which I gained by a personal visit to the village) saw a party of the males of this tribe, go down naked to the Zuni River that flows by the back of the village, break the ice of three-fourths of an inch in thickness, and then wallow in the water for quite a length of time, giving no sign of distress or inconvenience at the self-imposed ordeal; thus exhibiting their bravery and endurance to the onlookers of their village.

The Wood tribe is devoted to decorating the trees on certain festivities, they prepare short round stieks about six inches long and about twice the thickness of a lead pencil; these are rudely carved and painted, and with the assistance of the Feather tribe, are further decorated with feathers. Both tribes then combine in decorating the growing cedars and ant hills with the prepared sticks; around which tree or ant hill they offer prayers to the great Wood Spirit.

The Water tribe, on certain occasions appease the spirit of the rains and waters by dancing. Starting their wild dance in the early evening, they will continue until sunset next day and endure a strict fast, during the whole time.

The Eagle tribe catches young eagles, and tames them for the purpose of raising feathers for ornamentation; and together with the Feather tribe, kill other birds for the supply of feathers which are profusely used for ornament on certain of their feast days.

The Corn tribe looks to the grain interest, and its storing. Among the tribe are found some of their best farmers.

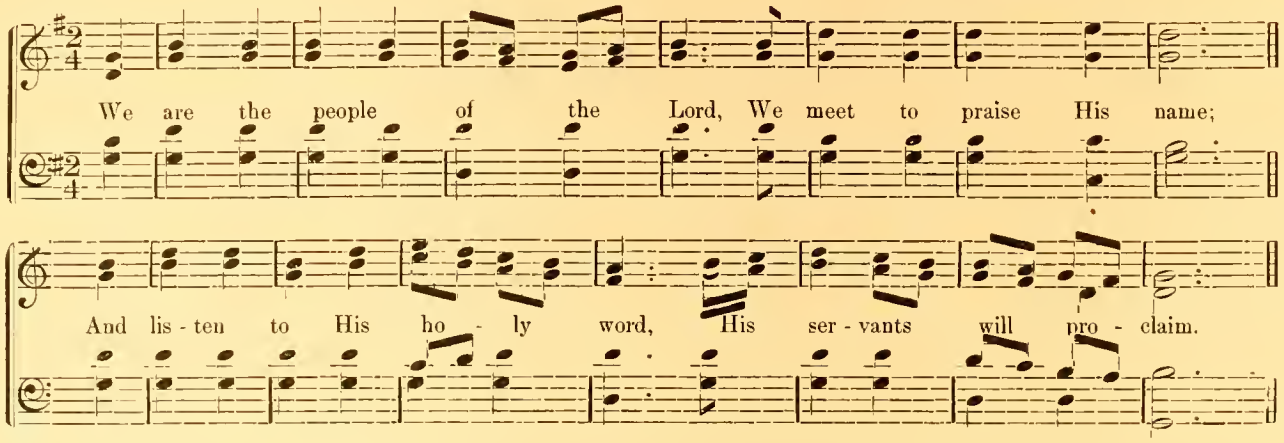
The Coyote tribe executes the sentence of whipping the criminals. The members of this tribe, on a certain day in the year, having retired from the village, make a descent upon it disguised in skeep skins, their faces masked that they may not be known. In one hand they carry a dry gourd, containing a few small pebbles. with which they produce a fearful noise; in the other hand they wield a tough stick of the oose plant, with which they whip every one they find in the streets of the village. The women keep them from their homes on the ground floor by throwing upon them hot coals and fire from their fire-places, but they whip back into their houses, or to the shelter of their flat-roofs all the males they meet. Brother James and Richard Gibbons, of Ramah, barely escaped a severe whipping at the hands of these Coyotes, while following them to ascertain the cause of the excitement, when visiting the village on the occasion of the observance.

The Coyotes after raiding the village streets make their way into one of their large dance halls, in which are gathered all the culprits, that have been sentenced to be whipped during the year, and here the Coyotes arrange themselves in two lines, dancing and rattling their gourds, accompanying their movements with a chanting song. Down through and between the two lines of dancers the condemned pass, presenting different portions of their bodies to receive the stroke of the oose, in the hands of the Coyotes. Some of whom strike lightly, while others, who may be particularly interested as the injured parties, strike very fiercely. The last day in December of each year is observed for this purpose, and is the termination of a ten days' feast, in which, in their order all the tribes take part.

The criminals present themselves for punishment without any force being used to bring them to the place of suffering, as the custom has become so deeply fixed, that it cannot be neglected, and the culprit exist in this community, where he lives in such close communion, their village of two thousand souls not covering an area of ten acres. Their houses are kept clean the walls being whitened with a wash of white clay found so plentifully in the neighborhood. Some of their houses are built one on the other, until they are four or five stories high. One is six stories. Some rooms are very large, measuring 20x50 feet, the old style and more common being 12x16feet. The structures are adobe and attached one to the other. Small narrow streets run through the village. The houses have flat roofs, to which the ascent is made by ladders. Many of the houses are only entered from the roofs. The houses rising story above story, look in the distance like a huge castle. As one approaches, the terraces or lines of house upon house, with the ladders leaning against the walls, give a peculiar and quaint look to the place.

(To be Continued.)

ASSEMBLY OF THE SAINTS.

Words and Music by AMOS CLARK.

Thankful are we for blessings great
That flow from God above,
With joyful hearts we now relate
His grace and wond'rous love.

To us He has made known His will,
True light He did impart,
May we His secred laws fulfill
And ne'er from truth depart.

The gospel is restored again
With gifts and grace in store,
Peace shall the humble soul obtain
And comfort ever more.

HELP THE UNFORTUNATE

BY H. C. WHITE, A.B.

THE majority of the readers of the JUVENILE INSTRUCTOR have, doubtless, heard of the establishment of a Territorial institute for the education of deaf mutes at Salt Lake City, but there may be some parents of deaf mutes in the Territory who may never have heard of it, and can be reached only by the INSTRUCTOR, and it is for their benefit that a short account of the useful aims of the institution is herein given.

A common school education, sufficient to fit the pupils for communication with the world is given in the school. The course of study includes reading, writing, composition, grammar, arithmetic, geography, history, etc. Also a course of instruction in the art of speaking and reading the lips will be taught to those who are fortunate enough to retain their voices and are able to profit by them. The pupils will reside at a home common to all under the general supervision of the teachers, of whom, a young lady of three years' experience in the profession, will live with the girls. The influences of the institute are such as surround every well-regulated home, with light though firm discipline, and instruction in household duties, it being the aim of the institute to inculcate habits of usefulness and industry. No religion beyond Bible history from the beginning of creation, is taught or allowed to be taught at the institute. The teaching of all particular doctrines or tenets of religion is left to the parents or friends of the pupils, and while attending the institute, the pupils are allowed to attend any Sunday school or church that their parents express a preference for. The institute is strictly non-sectarian as becomes a school supported by all citizens without regard to politics or religion, and the teachers are well-disposed to all the pupils, having but one aim, the education of all to lives of usefulness and self-support.

Board, lodging and tuition, with washing, light and fuel, are given free to the pupils at the institute, where a good, comfortable home is provided for them by the Territory.

The age of admission is not limited at present, and any deaf mute of sound mind and body will be admitted. In the case of the rich and well-to-do-parents, a fee of five dollars per week will be charged and that includes everything, but others who are unable to pay the fee will be admitted free of charge to all the benefits of the institute, and there can be no excuse for any parents of deaf mutes to neglect the opportunity of educating their unfortunate children.

The regular course of instruction will take six or eight years in order to ensure a good, thorough education; all over the age of six years should, therefore, be sent as early as possible to the institute. There are, however, some of an advanced age who cannot spare so long a time to their education, and for such as these a three years' course of study has been prepared, which will help to fit them for the duties of life. One year's training will materially do a great deal to improve not only the mind, but also the disposition and manners of the pupils to such a degree as to astonish and gladden the hearts of father and mother. Before being taught, a deaf mute is like a ship without a rudder, adrift among the breakers, unrestrained by any law, human or divine. In one year, he is transformed into an intelligent, cultivated being with well-defined ideas as to his relations to God and man in this world. This is a great step in education, and every parent who thus neglects the eternal welfare of such helpless beings would do well to consider the fearful responsibilities of condemning a soul to eternal darkness.

The school term begins on September 3rd, 1888, and continues until the middle of June 1889, at which time the pupils go home to enjoy a three months' vacation. Prompt attendance is required, and it is to be hoped that as many of suitable age as can come, out of the two hundred or more now in the Territory, will speedily avail themselves of the advantage of an education held out to them.

All communications on the subject should be addressed to Dr. J. R. Park, president of the University of Deseret.

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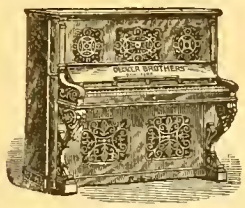

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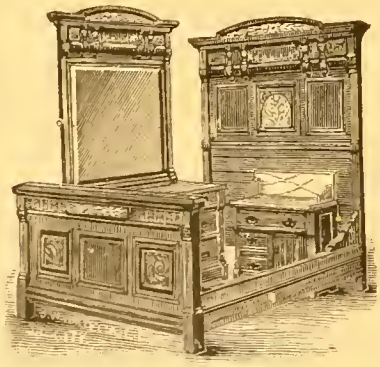

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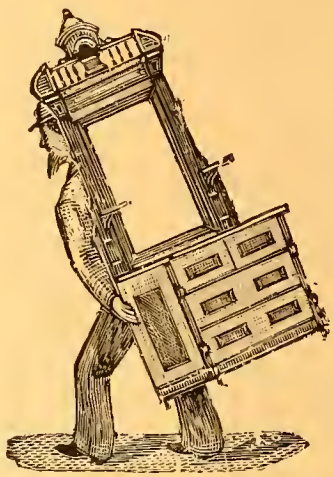

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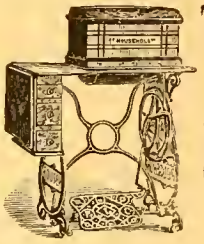

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